

Via Pacis

August-September

Vol. 10 No. 5



Ten Years Together

1976-1986

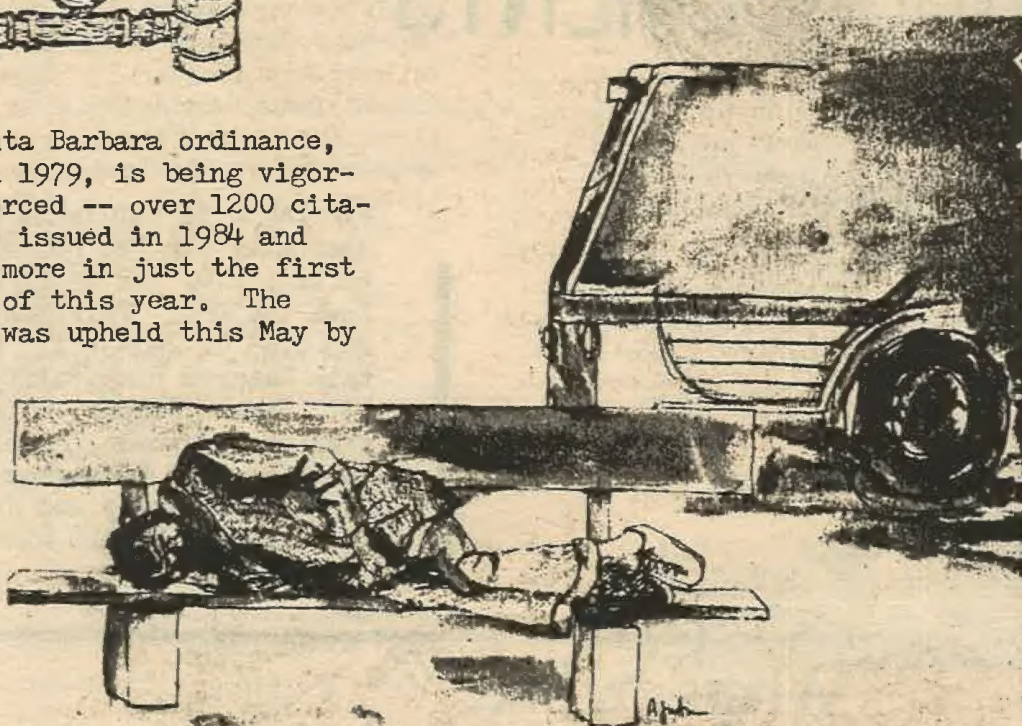
The War on the Homeless

by Wendy Bobbitt

A number of cities across the country are responding to the increasing problem of homelessness by enacting laws and city ordinances designed to run the homeless out of town by making life impossible for them. The city of Santa Barbara, California, has become the focus of a campaign to stop this trend, and the Community for Creative Non-Violence in Washington, DC, is asking all those concerned for the plight of the homeless to support and participate in efforts to force the retraction of a city ordinance prohibiting sleeping outdoors at night.



The Santa Barbara ordinance, enacted in 1979, is being vigorously enforced -- over 1200 citations were issued in 1984 and 1985; 241 more in just the first 3½ months of this year. The ordinance was upheld this May by



the US Supreme Court. Other local efforts to drive away the homeless include the denial of voting rights to the homeless, the pouring of bleach into dumpsters, and proposals to prohibit the discarding of edible food.

The importance of the Santa Barbara campaign lies not in any favorable results for the homeless of Santa Barbara, but in the attention it will draw to this approach toward the problem of homelessness. At a recent meeting here in Des Moines which I attended to seek support for a new shelter to replace the recently closed Jeanette Rankin shelter, someone expressed concern that by opening a shelter we would draw homeless people here (Des Moines' own homeless already number over 1000 by all counts). Minneapolis is considering drastic reductions in welfare benefits so that the poor will go somewhere else. Philadelphia is considering an ordinance similar to Santa Barbara's since that one is working so well.

The fact of homelessness in America is that it is a national problem; it will not go away until vast changes are made in our national priorities and policies. The "Mecca for the homeless" is the city where currently the word is out that there are jobs there -- the homeless will pick up in a minute to go to Shreveport, Louisiana, Portland, Ore-

gon, Des Moines or anywhere else if they think they can find work there. Ask all the people lined up every morning hoping to get \$20 a day unloading trucks at St. Vincent de Paul. Ask the certified welder at Kindred House who was walking 5 miles each way every day to a welding job paying \$5/hr. 'til they laid him off anyway. People will not come here because we have a shelter; they will come whether we have one or not, or what's more to the point, they are here anyway, living like animals in houses with no utilities, in cars, in tents, under bridges, in abandoned buildings, and

everywhere else. And they are there, living the same way, in every city in the country. To provide the necessities of life for people whose lives are miserable to a depth and degree which those of us with a roof over our heads cannot even imagine should not even be questioned.



Making Sleep a Crime
Homeless Take Case to Court
The city ordinance prohibits anyone from sleeping in public from 10:00 p.m. to 6:00 a.m. The ordinance was passed in 1979 by the city council in response to the city's homeless and transient population. Over a period of the past several months, there has been an alarming increase of criminal behavior which violates laws and is often violent in character. A major portion of this increase is criminal behaviour caused by the city's police. The city police issued 774 citations in 1984 for illegal sleeping, camping and lodging in public places. The figure was 481 from Jan. 1, 1985 to March 19, there have been no less than 241 citations.

Long Beach SEABREEZE
Transients, Keep traveling says DLBA
The ordinance is working in Santa Barbara and last month was upheld by the U.S. Supreme Court. As chairman Jack Anderson says, "We won't give up" until all transients are removed from downtown and put in jail or an institution where they will be cared for. Reader ideas and suggestions are welcome.

Must earn privilege of living in this city
Editor, News-Press: So now the homeless are going to march on Santa Barbara. While they're at it, why don't they march on down to the employment office? I am getting rather tired of looking at the same scruffy faces leering into the TV camera claiming that Santa Barbara owes them something. It appears they choose to be professional bums, assuming that Santa Barbara should take care of them. It might be time for some of them at least, to face reality. They are in their prime (20 to 40 years old) and should be doing something more for their own esteem. L. C. McComas

Homeless in Paradise
Santa Barbara
Editor, News-Press: Once again the Bums problem has reared its ugly head. Now we hear a March 1st march is being planned to bring the homeless into town. He calls them bums. Yes they are in-bum-bums. They are some of the best bumper stickers that I saw last year. Santa Barbara is a beautiful city. Let's give a bum a lift out of town. Peter R. Hunsaker, Santa Barbara

CCNV is asking people to help organize this campaign, to come to Santa Barbara for the rally and press conference on September 1, to sleep out and get arrested. The campaign will continue in Santa Barbara until the anti-sleeping statute is rescinded or suspended.

We at the Des Moines Catholic Worker vigorously support this campaign and urge you to do the same. For more information, contact the Community for Creative Non-Violence at 1345 Euclid St., NW, Washington DC 20009, (202) 332-4332.

Bread and Justice



10th

ANNIVERSARY BLOCK PARTY



We are having our 10th anniversary block party come rain or shine!!!
Here's our schedule of events:

Friday-August 22, 1986
7:30-mass by Fr. Frank
8:30-party for all Catholic Workers (past and present) and friends of the house.

Saturday-August 23, 1986
1p.m. to 6 p.m.-
Games, an art fair, clown faces and our special attraction: Frank Cordaro has consented to be the one and only person in our DUNKING BOOTH!!! COME ONE AND ALL!!!
6 p.m.-Supper
8 p.m.-Dance and the party is over 10:30 p.m.

We are very excited about this day and we hope that many of you come.

ANNOUNCEMENTS



We have Mass every Friday night at 7:30. Come join us in our celebration! It's a great way to visit the Catholic Worker. Please stop by and visit our new house.

LETTERS

Vince Eirene was recently moved to another prison. Here is his new address. His sentence doesn't end until January 20. Let's hope he isn't moved again! We encourage you to write Vince at:

Vincent Scotti Eirene
11385-077
Box 1000 LEC
Lewisburg, PA 17837

VIA PACIS is published every two months by the Des Moines Catholic Worker, P.O. Box 4551, Des Moines, Iowa (50306). Telephone (515) 243-0765 or 243-7471. We maintain Lazarus Hospitality House, 1317 Eighth Street, a temporary shelter for women, couples, and families, and Monsignor Ligutti Library and Peace and Justice center, 1301 Eighth Street,

NEEDS

food-any and all kinds
cleaners-any and all kinds
garbage bags-3 ply-heavy duty
WE DESPARATELY NEED GARBAGE BAGS!!!!

This is a small list but an essential one. As far as cleaners we really need laundry and dish and bar soap as well as Comet, Pine-sol et al.

You are the hands of God here at the Catholic Worker. Thank-you for all the contributions of the past and we pray that they continue.

What's my line?

Dear Editor,

I noted in your recent edition that you congratulated the Minnesota Methodist Bishops on their stance concerning the presence of the American flag in churches. In the United States Bishops' Committee on the Liturgy document Environment and Art in Catholic Worship published in 1978 the following statement is made:

Although the art and decoration of the liturgical space will be that of the local culture, identifying symbols of particular cultures, groups, or nations are not appropriate as permanent parts of the liturgical environment. While such symbols might be used for a particular occasion or holiday, they should not regularly constitute a part of the environment of common prayer. (paragraph 101)

This document is published by the United States Catholic Conference. Just though you'd like to know.

Thank-you for this information. Our question now: Why is the American flag still presented in the sanctuaries of a majority of Catholic churches?

Sincerely,

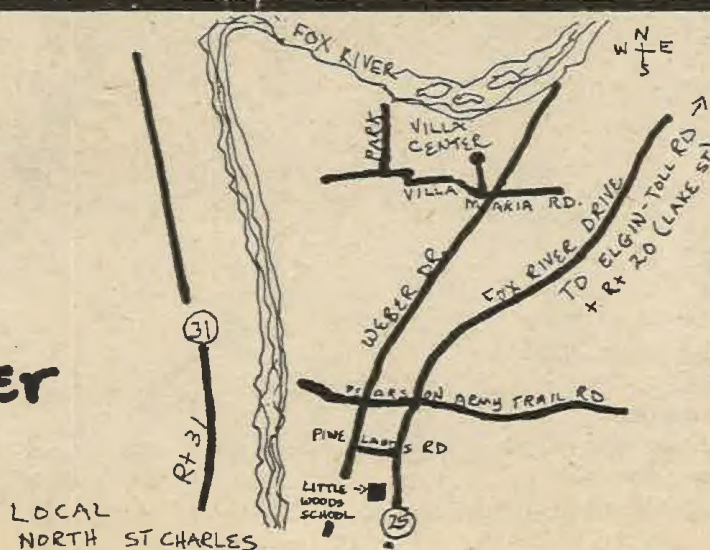
Victoria Tufano

Victoria Tufano
Director, Liturgy Office

The Midwest Catholic Worker Retreat is Aug. 29, 30, 31 at Villa Center in St. Charles, IL. For more information call Gayle at 312-561-5073 or Barbara at 312-728-5340. Hopefully there's a map somewhere on this page to mark the way.

map

to Midwest CW'er
Revival!



Reflections From the Living Room

by Donna Henderson

These summer months have been particularly busy. Like everyone, I wonder how I will manage to get everything I've started done. The lack of "Reflections" articles in the last two issues of *Via Pacis* reminds me that it hasn't all been done.

Priorities remain a constant struggle, an intensely personal struggle that demands vigilance on my part. I want to share part of that struggle with you. I have two motives. The first is purely selfish. I hope that putting these thoughts on paper will help me to sort out the process by which I make priorities and commitments. The second reason is that I don't believe my ideas are limited to Catholic Workers, although the demands and pace of life at a Catholic Worker community demand a commitment to personal, but not necessarily self-centered, priorities. These ideas, however, demand a commitment to a life of self-examination.

I must start by noting that underlying my discussion of priorities will be a rejection of society's valuation of individuals by what or how much each can produce. Because each individual is created in the image of God, human beings are intrinsically priceless. Each, having been loved into being by our Creator, is entitled to share in the earth's abundant resources without recourse to any human valuation. This includes my valuation of my self.

As a Catholic Worker, I can honestly admit that I, and probably most people in the movement, suffer from an incredibly strong work ethic, an unorthodox work ethic perhaps, but nevertheless, a work ethic. This predominant work ethic of the movement is, I believe, more vicious a spiritual enemy than any motivated by greed and materialism. While these two work ethics appear to be diametrically opposed, I propose their roots are similar, if not the same.



I offer the term "reactionary work ethic" to describe that which drives many in the Catholic Worker movement. I do not use the term reactionary in the conservative sense, but in its purest sense. The work ethic of the movement is reactionary because it grows out of an unconscious fear, anger or belief. The work does not emerge out of a free choice made by individuals who are consciously aware of that which motivates them.

While I may consciously reject society's valuation of property over people, the nation's ardent, flag-waving rationalization of global intimidation or some other recognizable evil, I

may also unconsciously be reacting to something deeply personal, which may manifest itself even more strongly than any of my conscious motives. For instance, despite my premise that everyone is intrinsically priceless, my self-image may be such that I need to prove my worth in a way that assures me that I am good. I might also be reacting to an overly strong imposition of the values of family and friends. On the other hand, I might be trying to prove that I can do everything I want to do despite the skepticism of family and friends. Am I angry at someone or something to whom or to which I cannot recognize and express my anger? Is the disapproval of my family a motivating factor in my drivenness to make my lifestyle "work"? Are the overwhelming odds against a viable resistance to this society, forcing me to act inconsistently with my priorities?



The reason the issue of motivating factors is extremely important to those in the Catholic Worker is the strength of the demands made on our time. Time and energy, whether I like it or not, are limited. I am not a saint, but a common sinner. I have no more an idea of what the Kingdom of God is like than a banker who honestly struggles with his or her faith. I live a Catholic Worker lifestyle because this is what I believe puts me on the road to understanding the Kingdom of God and that is important to me.

I have no doubt that each of the factors I mentioned earlier play a part in my "reactionary work ethic." It is important for me to know the causes and the tremendous power in them. This reactionary work ethic plays havoc with my priorities because I allow myself to be driven to accomplish goal-oriented tasks rather than more self-fulfilling tasks. (Tasks with a more nebulous orientation.)

I have made the statement that this reactionary work ethic is more insidious and vicious than the traditional work ethic. This is because I believe the root cause of the ethic is more difficult to recognize than the traditional work ethic. While both ethics may center on a faulty image of self, greed and materialism are more recognizable and acceptable human struggles. The struggle in the reactionary work ethic naturally lands us in a deeper realm and requires consid-

erable circumspection. Whether I am attempting to earn my way to heaven or driven by an anger coming out of an injustice done to me is important to a movement focused on a personalistic and Christic hospitality and voluntary poverty.

Let me anticipate the response to my criticism of the work ethic. I am not arguing for the acceptance of self-centered priorities. An honest examination of self, I believe, leads us away from ourselves. Work is neither good nor bad in-and-of-itself. Work which allows expression of human creativity and constructiveness is good. Some will argue the traditional work ethic is a good thing. Others will argue the reactionary work ethic is a good thing. I simply respond by pointing out that the people in a movement that attempts to balance work, prayer and study, should have some insight into the things which cause us to deviate from our stated priorities. Outwardly we reject the values which motivate a materialistic society. My question is whether or not we truly do reject society's values or whether we simply manifest those same values in an unorthodox way. If we are driven by the same values, no matter what we try to do we will be frustrated because our motivation and priorities are unclear. As long as my self-worth is based on something other than that freely given by a loving God, my priorities will fluxuate with the ebb and flow of the demands made by others.

My point is not to establish a rigid schedule by which I can meet all of my priorities throughout the day and week. I should be able to examine any demand on my time and decide whether it is one which meets my priorities.

These issues are essential to establishment and commitment to my priorities. I must make commitments based upon my most strongly held beliefs and the needs of those around me. Without understanding the motivating force behind the commitments, I cannot say any commitment was consciously made by me.

Priorities are essential to me because I must determine where I will spend my time and energy. Priorities are important because I like to accomplish tasks that I can stand back and take pride in their completion more than I like working on issues that never seem to end. But my activities are inconsistent with priorities if I devote myself completely to such goal-oriented tasks and this I must struggle with. Will I meet this or that need I see? Can I do it and maintain the balance of priorities I desire? The struggle continues.



sermon

The following article is the text of a speech delivered by Fr. Frank Cordaro at the July 6, 1986 Prayer Service before the Witness as SAC.



--A pilgrimage...what is it?
--a journey to a holy place/Physical and Spiritual
--when you get to your destination you are closer to where God wants you to be...

In what sense then can we say the Heartland Pilgrimage is a journey to a holy place that will bring us closer to where God wants us to be?

Before we can answer that question we must first ask ourselves, "What is SAC Headquarters?" SAC Headquarters is the command post for our nations ground and air strategic nuclear weapons. Which is to say, at SAC there are people like you and me prepared to receive and to give the commands that would load and fly the planes; person the silos and push the buttons that would destroy the world as we know it...

OH GOD...HOW DID WE GET INTO THIS MESS?
DEAR LORD...LEAD US OUT OF THIS DARKNESS...

Within the SAC command is the Joint Strategic Targeting Planning Staff. This staff is made up of people from all branches of the Armed Services and NATO allies. Their mission is to develop targeting strategies for all U.S. nuclear weapons. These strategies are collected into one document known as the Single Integrated Operational Plan or (SIOP) SIOP is the blue print for thermonuclear war...

According to the mandate of the Reagan Administration the U.S. armed forces are ordered to prepare for lengthy nuclear war in which they "must prevail and be able to force the Soviet Union to seek the earliest termination of hostilities on terms favorable to the U.S." Which is to say the Reagan Administration, the Pentagon elites believe that Nuclear War is winnable and in a world of winners and losers, the United States must be... winner.

OH GOD...HOW DID WE GET INTO THIS MESS?
DEAR LORD...LEAD US OUT OF THIS DARKNESS...

The people who are preparing the SIOP document are basing their nuclear strategies on this winnable premise. They are preparing to fight and win a NUCLEAR WAR!!!!!! SIOP is insane...madder than MAD the antiquated nuclear policy of Mutual Assured Destruction...The people who do their job at SAC bear a special burden yet we are all responsible...The people who do their job at SAC are blind believers in a nation of blind believers...believers in the rightness of our cause, the evil of the opposition, the rambo warriors and teflon Presidents and the controllability of the BOMB...

OH GOD...HOW DID WE GET IN THIS MESS?
DEAR LORD...LEAD US OUT OF THIS DARKNESS...

Today we find ourselves in a mutual suicide pact with the Soviet Union. Our nation--a nation under God is spiritually yoked with our Godless counter parts under the evil spell of the BOMB...with no relief in sight.

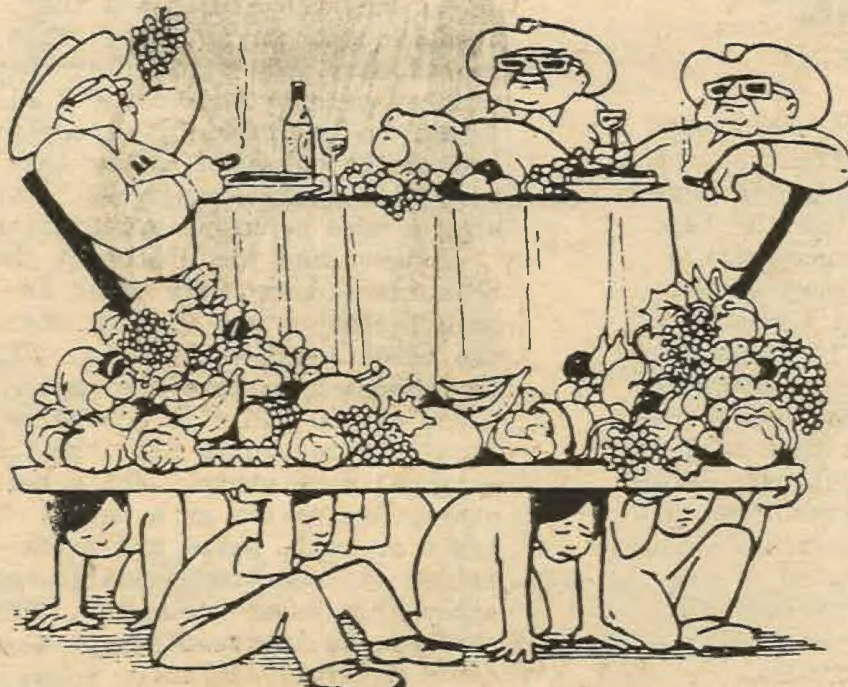
As long as we live in a world that continues to put its trust in the bomb it makes no difference if one side claims belief while the other denies it.

We Americans have been slow to understand what is at stake in our alliance with the BOMB.

Our blindness is directly related to our unjust consumption of material wealth. We are six percent of the worlds population yet we consume one third of the world resources--half of which comes from outside our borders...This is theft on a global scale...

Our individual and collective consumption patterns are rooted in an economic system of dominance and waste.

We have embraced an economic theory that attempts to fulfill the wants of a few at the expense of the many. In so many ways we are literally consuming ourselves to death. This hoarding spirit afflicts our souls. We are fearful of losing our "things" and we are willing to risk global homicide to keep them. This fear based motivation runs our lives and allows for the demonic alliance between our sickened spirits and the BOMB...



WHAT NEEDS TO BE DONE IS BEYOND REASON FOR REASON HOLDS NO SWAY OVER OUR NUCLEAR APPETITE...
WHAT NEEDS TO BE SEEN IS BEYOND FACTS FOR FACTS HAVE NO PLAY IN OUR NUCLEAR AGENDA...
WHAT IS NEEDED IS CONVERSION...
A CHANGE OF HEART...MENTANIOA...
A COMPLETE MORAL TURN ABOUT...

There is a growing Resistance Church in this country. It can be found in the many houses of hospitality springing up in our urban centers serving the ever increasing number of homeless people. The front line casualties of our Nuclear Economy. It can be found in the increased number of people refusing to pay their taxes or register for the draft, saying no to the militarization of our society.

It can be found in the growing Sanctuary Movement and the Pledge of Resistance. The U.S. side of the Central American Liberation Movement-in the Belly of the Beast.

It gathers for prayer and witness at Nuclear weapons plants, military installations, seats of power in on going faithful campaigns of presence and resistance.

The conscience of this Church is being formed by brothers and sisters taking hammers in hand and enflashing the words of the Prophet Isaiah, "they shall beat their swords into plowshares", spending many months and years in prison, the first feeble acts of disarmament...

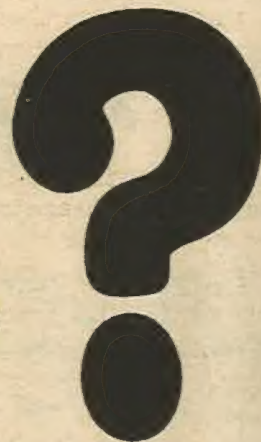
It is a Church in search of the soul of a nation...

It will need to confront the religion of blind patriotism and empty nationalism that serves to protect and bless the Bomb...

A NATIONALIST SPIRIT THAT CAN BE FOUND IN EVERY MAJOR DENOMINATION USING THE SAME BOOK, THE SAME SYMBOLS, AND THE SAME FAITH TO JUSTIFY ITS BOMB ALLEGIANCE. NOTHING SHORT OF A RE-ALIGNMENT OF WHAT IT MEANS TO BE FAITHFUL IS AT THE HEART OF THIS STRUGGLE...

Downward mobility, direct identification with the poor and acts of non-violent resistance are the signs of this Resistance Church... and it is growing.

OH GOD...HOW DID WE GET IN THIS MESS?
DEAR LORD...LEAD US OUT OF THIS DARKNESS...

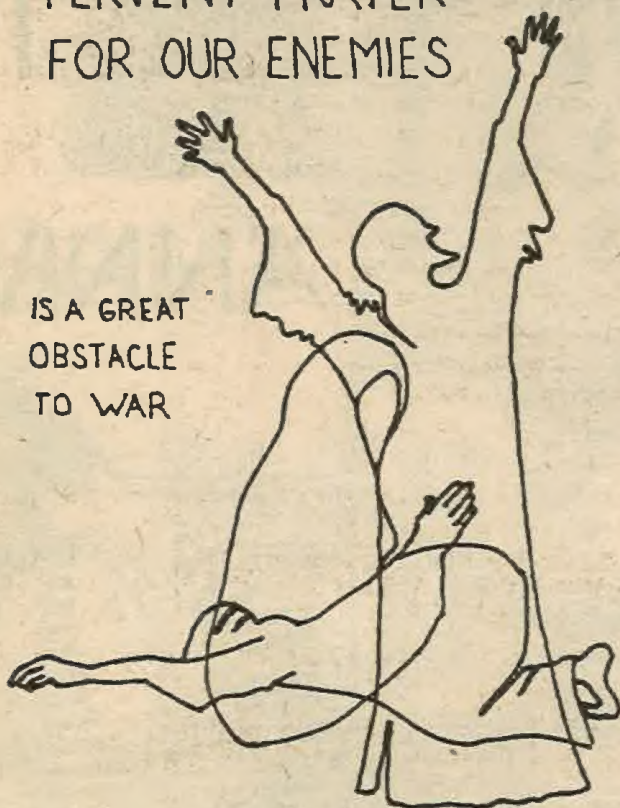


WHAT NEEDS TO BE DONE IS BEYOND
REASON FOR REASON HOLDS NO SWAY
OVER OUR NUCLEAR APPETITE...
WHAT NEEDS TO BE SEEN IS BEYOND
FACTS FOR FACTS HAVE NO PLAY IN
OUR NUCLEAR AGENDA...
WHAT IS NEEDED IS CONVERSION...A
CHANGE OF HEART...MENTANIOA...
A COMPLETE MORAL TURN ABOUT...

So, in what sense is this
Heartland Peace Pilgrimage a
true pilgrimage? A journey to
a Holy Place where at the end we
are closer to where God wants us
to be?

FERVENT PRAYER FOR OUR ENEMIES

IS A GREAT
OBSTACLE
TO WAR



AND THE FEELINGS THAT LEAD TO IT

A PILGRIMAGE IS A JOURNEY...

there are some here who have
been walking across this great
country from California on their
way to Washington D.C. Walking
for peace. There are others who
have been walking from shorter
distances who are part of the Heart-
land effort; they have come from
Leavenworth, Kansas, Columbus,
Nebraska, Black Hills, South Dakota
and Harrison County, Iowa.

The act of walking is movement
on a human scale. Nothing too
threatening about walking--one
step at a time with Mother Earth
under your feet. The conversion
we seek is a change of heart--
change on a human scale--one person
at a time.

One faithful person walking/reach-
ing out to another pleading the
case of peace with justice. Nothing
too threatening about simply walk-
ing except to touch another with
a radical spirit of love and trust.
Radical for it stands in direct
contradiction to the collective
spirit of mis-trust and fear.
Walking, a communication mode not
tied to the middle guy--CBS/NBC/
ABC/ THE WEIRD HEROLD/THE REGISTER/
and so on and so forth...Walking--
not too threatening...NOT MUCH.

A PILGRIMAGE IS A SPIRITUAL JOURNEY...

There are some here who have
been on retreat the last couple of
days. People of Faith--mostly women
and most of them Religious...

Thank God for Catholic Nuns,
they have suffered the most in
our Church yet they continue to
risk.

People of Faith who came to-
gether for an experience of prayer
study, reflection and community.
To examine the historical roots
of Faith based resistance in the
Church and in our nations history.
To assess the call to Christian
resistance through non-violent
direct action in the Nuclear Times.

Many traveled interiorly in
the last few days...

A PILGRIMAGE IS A SPIRITUAL JOURNEY TO A HOLY PLACE...

How can we say our marching to
the gates of SAC is a journey to
a Holy Place?

This winter in Des Moines, Jim
Wallis--the editor of Sojourner Mag-
azine said in regards to the Wit-
ness for Peace that "There is a
crying need in this country for
a small band of people who are
willing to simply tell the truth
in a nation caught up in a massive
lie."

I remember the summer of 1979
when a small band of us gathered
here in Omaha to pray, share,
fight amongst ourselves to plan
and to participate in a witness
at SAC on August 6th--the anniver-
sary of the dropping of the atomic
Bomb on Hiroshima, Japan. Four
of us climbed the fence that di-
vides the SAC Museum from an
active runway. We held a banner
and said a rosary for the victims
of Hiroshima.

The security forces kept their
distance and watched. I suspect
they wanted to check us out. I
suspect they still are...

We finished our Rosary and
climbed back over the fence. That
was all we had intended to do.
Yet we knew we would be back
again and again and again...since
then over 1,000 people have come
to SAC to cross their lines, climb
their fences, pray on their run-
ways, swim to their island, paint
their billboard and bloody their
chapel porticos in an effort to
expose the massive lie that "Peace
is SAC'S PROFESSION."



WHAT IS NEEDED IS A CONVERSION...
A CHANGE OF HEART...MENTANIOA...
A COMPLETE MORAL TURN ABOUT...



The first real steps towards
conversion is to see things as
they are and not as the lie would
have us believe. Peace is not the
profession of SAC. The prepara-
tion and the willingness to destroy
all life is what SAC is all about.
GLOBAL NUCLEAR TERRORISM!

We will not step back from the
Nuclear Abyss until we admit this
truth.

It is not enough to say it is
a lie; it is not enough to teach
it is a lie; for reason does not
penetrate our Nuclear delusion.

When we cross the line we move
from talking peace to risking our
lives for peace. Some say it is
a small thing...crossing the line.
Some say it is ineffective. We
are not taken seriously...
DON'T BELIEVE THEM...

The Powers That Be are very
threatened by what we are DOING
today. The system instinctively
is threatened by free people ACTING
out their beliefs.



When we cross that line we are
making ourselves vulnerable to
the only threat the system has
over us--the loss of physical free-
dom--imprisonment. There has been
over nine years of jail time served
for witnessing at SAC.

The Justice system like The War
system knows how to respond in
kind; force for force/violence
for violence/When we confront the
system in a non-violent manner,
taking all the risk upon ourselves,
it does not know what to do with
us...the more jail time dished
out the larger our numbers grow...

Our Faith history shows us
that conversion comes through
redemptive suffering...the giving
up of ones life for another.

Like another Pilgrim who set His
sights on Jerusalem some 2,000
years ago we too must be willing
to embrace his doctrine of the
cross, "If one wishes to come
after me, they must deny their
very self, take up their cross
and follow in my steps. Whoever
would preserve their life will
lose it but whoever loses their
life for my sake and the Gospel
will preserve it."

Crossing the line is a sign
of the growing number of people
committed to risking their lives
for peace.

The gates at SAC are a Holy
Place because it is where brothers
and sisters are making a personal
stand for truth/believing that if
we can see things as they are and
not as the lie would have us be-
lieve God will have the needed
space in our hearts to lead us
out of this darkness.

When its all done today...will
we be closer to where God wants
us to be? I know I will. Only you
can answer this question for
yourself.



DES
CATHOLIC



10

ANNIVE



OUR FRIENDS



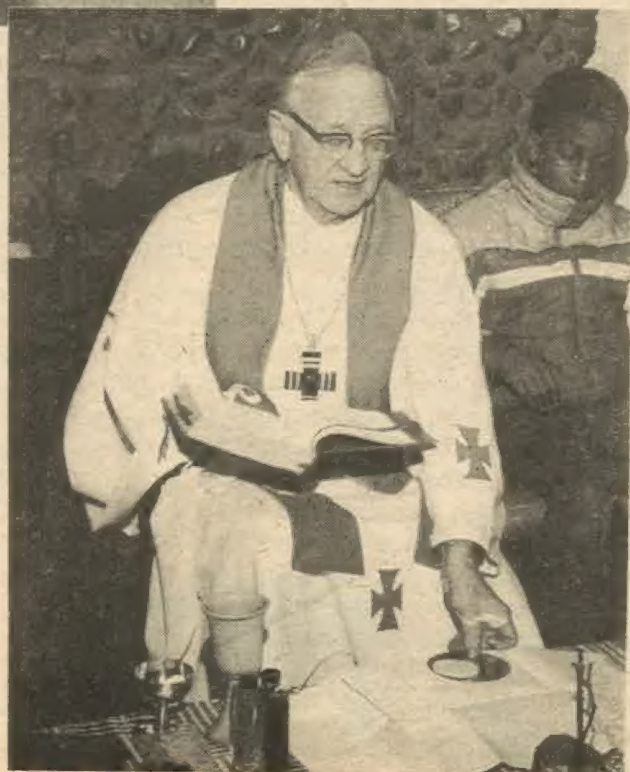
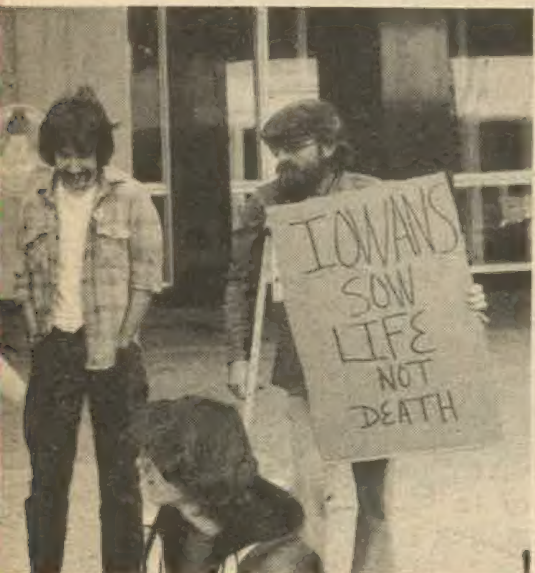
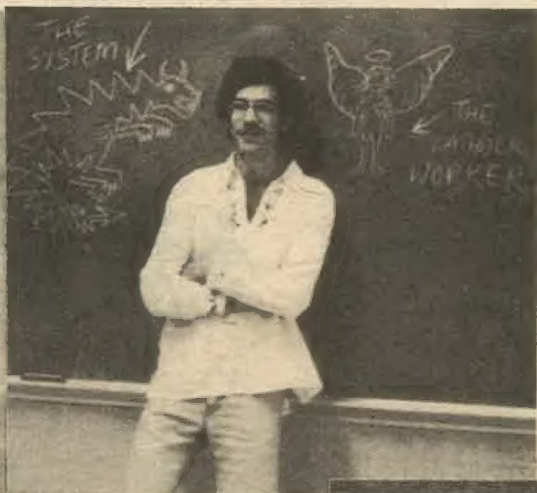
Pictures provided by I
Kari Fisher, Frank Cor
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MOINES WORKER

th ERSARY



OURSELVES



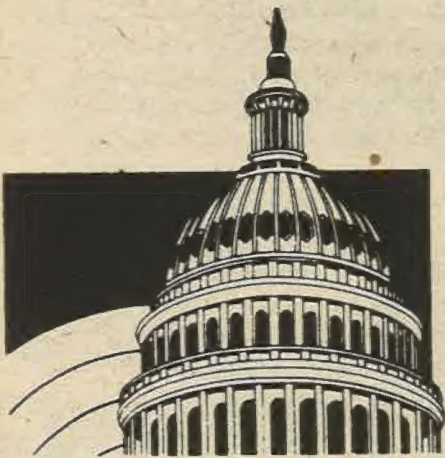
CW POSITIONS EXPLAINED

by Richard Cleaver

As King he claims dominion over all creation, that he may present to you, his almighty Father, an eternal and universal Kingdom: a Kingdom of truth and life, a Kingdom of holiness and grace, a Kingdom of justice, love and peace.

--Preface of Christ the King

In the last issue we discussed the economic position of the Catholic Worker movement. Talking about that separately from a discussion of the political structures if a society is artificial, since the political system serves to regulate economic practice and at the same time justify it, while the economic arrangements fuel the political power. Given such an intimate connection, this part of our series may best be read as a continuation of Part 1.



Most people today take it for granted that this Kingdom is to be achieved either by participating in what is commonly (if absent-mindedly) called "the democratic process"; or else, in countries where that does not exist or has become a mockery, to overthrow one regime and replace it with another where it is assumed (rather naively) that "the democratic process" will come into play. No amount of studying the history of political revolutions seems to be able to convince people of the baselessness of this assumption. We don't really examine that phrase, "democratic process". Presumably it means the rule of the majority, tempered, we hope, by a concern for the rights of minorities and free access to what is now referred to as "the marketplace of ideas" (What is the going rate for an idea these days? And what is the percentage of inflation compared to last year's ideas?) The Kingdom then becomes the Jeffersonian commonwealth, or the classless society, or even the dictatorship of the proletariat.

In fact, God made it plain to Samuel that God regarded Israel's demand for a central government to be an apostasy, a defection from trust in God to follow the corrupt customs of "the nations". In I Samuel 8, the people are clamoring for a king. Samuel turns to God for guidance and receives the reply, "They have rejected me from being king over them." God instructs Samuel to warn them what they are in for: "These will be the ways of the king who will reign over

you: he will take your sons and appoint them to his chariots... He will take your daughters to be perfumers and cooks... He will take a tenth of your grain" and the best of everything and the result? "You shall be his slaves." Still the people demand a king, partly to be "like the other nations", partly it seems from sheer laziness. It is getting harder to live justly and the memory of God's liberating work is fading.

We, too, feel this way. What it boils down to is we consider it impossible to live in justice as Christ asks, so we give up--the deadly sin of sloth.

Maybe one reason we give up is a sense of hopelessness. But Paul reminds us that we have been baptized into Christ and thereby have become members of His body. We are no longer alone, left to our own devices. Belief in the Mystical Body of Christ is central to our lives as Catholic Workers. Because of it we can continue year in and year out opening our homes to strangers. Because of it we can confront those who are preparing for war and do our duty in love to convince them of their error. And because of it we can trust that beneath the brokenness of the people we meet, the brokenness that makes them hard, greedy, selfish and violent, there, too, is a limb of Christ's body. Like the Russian disposition to be servant to all, that mutual assistance and not competition leads to a better life for all. Emma Goldman described anarchism as "the philosophy of a new social order based on the released energies of the individual and the association of liberated individuals." For her anarchism, far from being a dogmatic system, was simply a "beautiful idea". For the Spaniards who died for it before and during the Civil War, it was "the idea".



Compare all this with Jesus' constant teaching that the one who wishes to be greatest must be the servant of all, a teaching he considered so central that at the Last Supper he gave his friends not only the Eucharist but the example of the Lord of all washing the feet of his followers. Recall, the prophet Zechariah,

"Rejoice greatly, O daughter of Zion! Shout aloud, O daughter of Jerusalem! Lo, your King comes to you; triumphant and victorious is he, humble and riding on an ass, on a colt, the foal of an ass. I will cut off the chariot from Ephraim, and the war horses from Jerusalem, and the battle bow shall be cut off."

Christ is our King, no earthly ruler--but Christ is no commander of armies; instead our King is "humble", the suffering servant who has "borne our griefs". "and with his stripes we are healed."



It is often claimed that Paul's instructions in Romans 13 and elsewhere require us to be "good citizens" and support our government...In passing, though, it should be pointed out that we are citizens of the Kingdom, and if we truly have rendered to God what is our due as citizens, there is no room left for allegiance to Caesar. In any case, "submission", a passive sufferance of another's power, is a far cry from "support", an active approval and complicity in that power.

In spite of the fact that the churches have gone along with this notion in greater or lesser degrees ever since Constantine, Catholic Workers are among those who denounce this view as blasphemy. For us, all complicity with states is a kind of idolatry, putting human institutions in the place reserved for the King of all, the risen Lord. Not only that, but we see states as the chief supporters and agents of violence and injustice, established and maintained to protect wealth and privilege. Even the most "democratic" of states is guilty of this. As Thoreau wrote, "A government in which the majority rule in all cases cannot be based on justice." But for a Christian, establishing justice is, as the Synod of Bishops proclaimed in 1974, "a constitutive dimension" of preaching the Gospel. So for us the struggle for justice must take precedence over any government system.

This position is often called Christian anarchism. There may be other words that describe our position more clearly and carry with them less emotional freight. Still, since this is the usual term, let's look at what is meant by it.

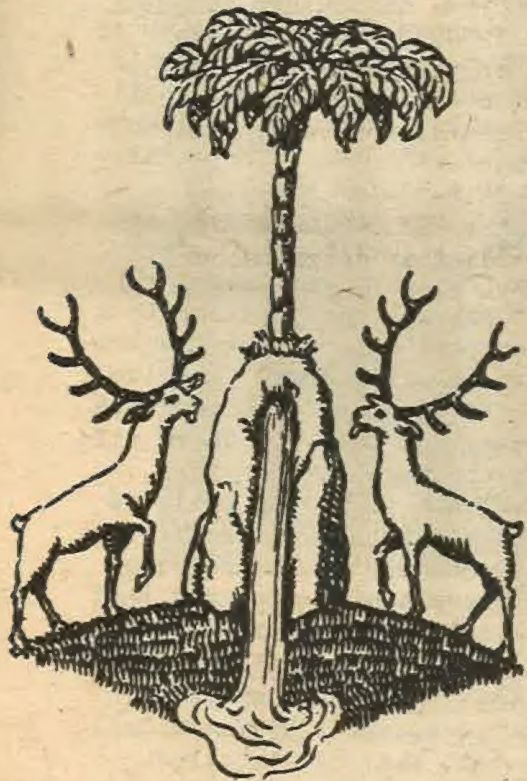
This is easier said than done, because unlike some political theories, anarchism is not one thing. There is no single "line", no founder whose works can be poured over by devout disciples to produce some dogma. If there were, Christians who can only be disciples of Christ could not subscribe to it. But anarchism is really just a tendency to be suspicious of big institutions and of the domination of one person by another; it is a belief that what holds societies together is not force and fear of punishment but the cultivation of an ever-increasing

2: POLITICAL STRUCTURES

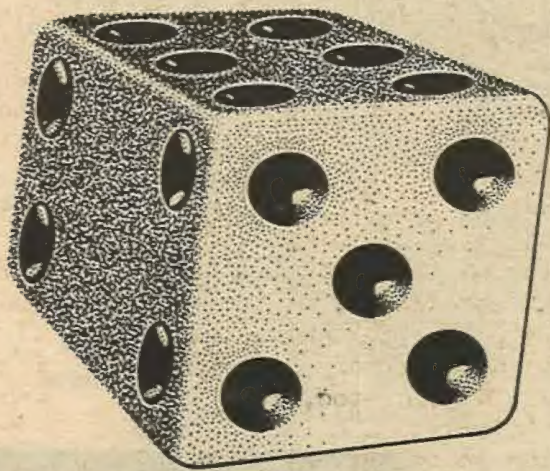
Orthodox, we see the Church, indeed the whole of humanity, not as a hierarchy ruling a passive people, but a sobornost, an organism, a unity, an ingathering of varied, even contradictory, personalities, formed into a harmonious whole.

Since we talk about the Body of Christ so much, folks often think we are limiting our belief in the goodness of human beings to Christians, or else simply replacing the state with the church as some medieval Popes tried to do. On the contrary, we see that throughout history there has been an outward movement of God's love, from particular people like Abraham, to whole nations like Israel, and finally to the whole world. When the Church tries to take on the roles of authority, it loses its resemblance to the suffering servant whose body it is. We look instead to the Church where it takes up the Cross again, especially in Latin America and Korea, and refuses to serve the powers of this world by explaining away God's liberating acts and Christ's promises of justice.

We live as we do precisely because we believe those promises. We believe that joy comes from giving, not hoarding--thus we have no need of protection for our things. We believe that joy comes from loving actively--thus we have no need to hire others to do "charity". We believe that joy comes from letting love cast out fear--thus we have no need of violence, and no need to hire others, police or soldiers, to do our violence for us. A verse of "The Hobo's Lullaby" comes to mind: "I know the police cause you trouble; they cause trouble everywhere. When you die and go to heaven/there'll be no policemen there." But we believe "the Kingdom of God is at hand"--not something you get only after you die, but "at hand". All you have to do is reach out for it. We live in the Kingdom already, and that makes us strangers in all the kingdoms of the earth.



"That's all very nice," I hear you say, "but the real world doesn't work that way." This is a very common objection but it has never made sense to me. It is plain to see that the "real world" as it is now governed doesn't work at all. As states get stronger, violence increases everywhere. We have no safety in our persons or our goods. We have no security from the utter destruction of nuclear warfare. We have no assurance of adequate food or clothing or shelter unless we are rich or powerful enough to thumb our noses at the state anyway. What else is the state supposed to be for but to guarantee these things--yet as it takes on more and more power, and takes away more and more money, it performs its functions less and less. It appears that the state doesn't "work"--but we are so used to that, we don't question it.



Oddly enough it seems to be those most concerned for peace and justice who turn most quickly to the state for solutions. Legalize this, outlaw that, and all will be well. What has become of Paul's teaching, "All who rely on the works of the law are under a curse?" Law cannot cover all cases, so it's bound to become a source of injustice, a "curse". The true Law is written on our hearts; that law is the law of love, and because of it James can tell us, "So speak and so act as those who are to be judged under the law of liberty, for judgement is without mercy to one who has shown no mercy; yet mercy triumphs over judgement." Thoreau put it more simply: "It is not desirable to cultivate a respect for the law, so much as for the right."

Of course for those who believe (back to Part 1 again!) that economic prosperity is the answer to everything, an error Pope John Paul II has called "economism" in his recent encyclical, perhaps the benefits of a strong state to run the economy seems clearer; but while a decent living is necessary to human dignity, it is not the goal of life. "Hearts starve as well as bodies; give us bread, but give us roses."

"Well, then, if you don't think the system works as it is, what will you put in its place?" First off, we would not, even if we could, "put" anything anywhere. Imposing a new system will not change anything. And nothing will change if we continue to teach people not to trust themselves to be able to take care of themselves, but we leave it to Big Brother. Once we learn to trust ourselves, we can begin to trust one another.

If laziness is the source of the state, fear is surely the fuel. The reason wars and insurrections have played such a big part in the history of revolution is that in such times of crisis, conditions force people to put fear aside and trust themselves and each other to take care of the necessities of life. At such times it is clear what the common good requires and initiative comes forth to serve it.

This is not only true in times of social dislocation, though. If we look around us we see everywhere examples of decentralized, voluntary groups fulfilling important social functions. Volunteer fire departments, symphony orchestras, service clubs and church schools are all such groups. Labor unions are very powerful groups that arose not only independent of but against the active resistance of governments, and they could perform many of the economic functions of a society composed of free associations. Neighborhood and block committees such as many cities already have could take over many other services.

The beginnings of a society free of state tyranny are already everywhere. It is enough to strengthen them, to rely on them and on individuals to do what needs to be done. The Popes since Leo XIII have admonished us to let intermediary groups perform all possible functions of society. Pius XI called this principle "subsidiarity" and it has been part of papal teaching ever since: "It is an injustice and at the same time a grave evil and a disturbance of right order, to transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies."

To be sure, this is a risky path to take--but no more so than the path to global destruction the states have brought us to. And in any case, it is a risk that Christians find in the very act of proclaiming Jesus Christ is Lord. In giving ourselves up to God, however; in trusting God's promises; in knowing that God's faithfulness will prevail; in this we find freedom. And as Pope John XXIII taught us, "Human society is realized in freedom, that is to say, in ways and means in keeping with the dignity of its citizens, who accept responsibility of their actions, precisely because they are by nature rational beings."

We don't promise a world without suffering. We don't even promise a world without injustice. But we do promise a world where injustice is not the grease that makes the wheels turn. And Christ promises us in return "a Kingdom of truth and life; a Kingdom of holiness and grace; a Kingdom of justice, love and peace."



HONDURAS CAMPAIGN

On August 4, 1986, 13 people were arrested at Governor Branstad's office. Most of these people are from Catholic Worker's around Iowa. Following is a letter from Fr. Frank to his parishioners and an article written by Kari Fisher about the Honduras Campaign. Pictures of the action were provided by Kari Fisher and Cindy Blake.



Dear Friends:

I need to let you know I intend to join others on August 4th and occupy Governor Branstad's offices at the Capitol in Des Moines. We will be protesting Branstad's allowing the 209th Medical Battalion of the Iowa National Guard to go to Honduras in August. I would not view such an action as extreme or radical compared to the risk other brothers and sisters are taking for justice throughout the world. Occupying a Governor's office in the United States is hardly worth mentioning. Yet we must do something to wake up our people to the great crimes being committed in our name.

At last Sunday's Mass at the Oblate House in Omaha, I met a woman from Chile. She is officially in the United States to study English. In reality, she is in self-exile from her country. While in Chile she worked for a human rights organization documenting the gross human rights violations of Pinochet Regime. She personally knows people who have been tortured, imprisoned and killed by the Pinochet government. Her husband and brothers have been exiled from Chile. She left Chile because she was targeted for liquidation. She left her two children behind with her parents.

As she shared her tormented journey, I could hardly bear the pain in her eyes. She confessed her sense of guilt for having left her country while others continued to risk their lives in the struggle. Her look of terror and rage when asked about the United States role in establishing and supporting the Pinochet government made me deeply ashamed. During the Nixon years our government through the C.I.A. helped overthrow the Allende government; a duly elected and legitimate (legal) government. This "fact" the world accepts, yet Richard Nixon and Henry Kissinger to this day deny, Kissinger being the United States Architect of the Allende coup.

Looking at Chile I cannot help but think of Central America. What Richard Nixon and Henry Kissinger deny while the rest of the world accepts as true; the United States role in the overthrowing of the Allende government, Ronald Reagan with Congressional support is openly pursuing in Nicaragua while U.S. citizens pretend it is not happening. What was covert in Chile under Nixon is now U.S. public policy in Nicaragua.

I ask myself, "What more do I need to know about the situation in Central America before I must act?" The United States is clearly setting up a permanent military presence in Honduras. Our military presence is meant to support the Contra forces in their illegal, immoral and terrorist acts in Nicaragua. The United States is doing exactly what we claim Muammar Qaddafi's Libya is doing State sanctioned, funded and direct terrorism. No amount of 'red baiting' can justify our policies in Central America.

If Governor Branstad allows our National Guard units to travel to Honduras he is in effect giving Iowa's blessing to this shameful policy in Central America. I cannot 'not' act. I wish I could do more.

Peace, Fr. Frank



DOUBLE-SPEAK & THE HONDURAS CAMPAIGN

"We came here to bear witness to the truth. Governor Branstad turned aside saying, 'What is truth?'. It's an old story. It is also, invariably, the preface to a crucifixion." Carmen Trotta in final prayer circle of sit-in.

Double-speak. It's not a word I use easily. It's a word I avoid. I dislike it because it's overused by the left for its shock value. In short, I'm not the type to listen to Simon and Garfunkel's "Sound of Silence" for a heavy philosophical message.

My fear of any prophecy-Orwellian or otherwise-is that it becomes self-fulfilling. Now, however, there is no option left but to use double-speak; understand that it is not used lightly.

Background-in mid March, I and many other folks began circulating a petition asking Governor Branstad not to send our 209th Medical Battalion of the Iowa National Guard to Honduras. Step one of the democratic process.

By May 10, Mother's Day Eve, we had gathered more than 2,000 signatures of Iowans and about 100 of these petitioners walked



to Branstad's home, Terrace Hill. Only a lone guard stood as Iowans old and young walked forward one by one to present petitions. Although we had asked Branstad more than a month before to be there; or at least have an aid there; his "busy" schedule prevented him from being present. DOUBLESPEAK! He was at the Pella Tulip Festival.

Three weeks after the rally; two weeks after a state call-in; two weeks after a fifty person protest in Iowa City; I am at Gov. Branstad's press conference with my Guardian press credentials asking the final question of the conference, "Why haven't you responded to more than 2,000 of your constituents who asked you via petitions NOT to send the guard to Honduras?"

"I get petitions all the time," he replied, "I'm the governor. I can't respond to every little thing that comes across my desk."

I am not able to ask another question. Branstad's press secretary, Dick Vohs, has already ushered him out of the room. Double-speak. Governor Branstad's larynx was in no way impaired, and this is no little thing. A June 23, Des Moines Register Poll shows that two-thirds of Iowans oppose the sending of the guard. Since when is it socially acceptable to ignore your constituents, especially in an election year?

We, now the Honduras Campaign, a coalition of more than 20 Iowa peace and justice groups, ask the governor to a town meeting. We ask, letter-form in early June. We give Iowa's "top gun" a three week leeway and tell him we're willing to negotiate a place.

With a follow-up call, we are told he can't make it. His schedule's too pressing. We, once again, are told that an aid can't make it. We are assured that a National Guard spokesperson will speak. Double-speak. The Guard tell us that they "just follow orders." They won't be able to make it, either. We set the date of August 2, 1986 and re-invite Gov. Branstad or

aid. They're too busy. Once again more double-speak. They are at Brett's Hobo Festival.

The week of July 4th, Peggy Moore of the St. Louis Pledge of Resistance speaks in four Iowa cities. Richard Tapia, of the Cedar Rapids Catholic Worker, a Vietnam Vet and a Peace Corps Volunteer just back from Honduras, also speaks.

Moore has been working on a National clearinghouse of information about the sending of National Guard troops from across the U.S. She finds it real interesting that the Iowa Guard will supposedly be working with the Missouri Guard because they are through with their Honduras stint.

A call to the Register; then a call to Branstad's office, discloses that no, now the Guard is scheduled to go to Pamerola Air Force Base. Another one of the U.S.'s "indefinite temporaries." The largest of this military double-speak which displaced over 1,200 Hondurans.

Around this time the Register disclosed that three Iowa National Guards people were in Honduras for two plus weeks. Branstad had said no Iowa National Guard in Honduras until August 17. Double-speak. Other than the Register disclosure, the press is silent.

Letters are sent to the Register. To Branstad. And more call-ins and more double-speak.

We have asked for a letter from Branstad telling us why he can't be at the town meeting Aug. 2. His aid says, "we're too busy. He's made his point clear. His point is that it's safe for the Guard to be in Honduras. (Double-speak). We don't need to send a letter."

Branstad assures the press that he is open to discussion. Double-speak. (As long as he doesn't have to think). Still, he won't meet with the Iowa legislators and lay people just back from Honduras. Double-speak. He phones the legislators. Ignores the lay people. The media is silent and the double-speak grows.

August 4, 1986-The sit-in in Branstad's office. The sign in any society where the democratic process is fabelled to exist, when every other means have failed. The final straw in nonviolence.



At 9 a.m., my friends sit in Branstad's office. I am at the Governor's press conference. As he announces his week-long trip to Japan during his campaign. I am there as he says he doesn't have time to speak with the 41 people upstairs in his office. Double-speak. There as he says he resents the "politicizing the

Guard", yet he justifies his week trip to the Orient as he claims that it's his, "responsibility as governor to do everything I can for the economy of the state."

When I ask about the town meeting he replies, "I'm sure we sent a written response. We always send a letter or an aid. I'm governor and I can't be everywhere. Do you know how many requests for meetings I get a month?" Double-speak. I do know. I also know your "busy" press schedule.

One of Branstad's aids, who has been busy writing down all the questions the media bothers to ask says, "Hi, I'm Patti blah, blah, blah, and I'm wondering what media you're representing?"

We chat and she asks me if the man (ie Carmen Trotta who is upstairs sitting in from of Branstad's fireplace) is also with the Guardian? She also just can't understand what happened on this town meeting "thing" (Don't bat your eye lashes at me, that's my trick,) More double-speak.



Meanwhile, back at the sit-in people are scattered across the room. Gov. Branstad's aid comes in to inform us of our ignorance. Double-speak. How blatant must the killing be in Central America before we admit it's wrong?"

Jim Dubert, Ames; Judith Luethje, Cedar Rapids, Patti McKee, Des Moines; Sr. Rose Steitz, Dubuque; Rev. Craig Wright, Oakland; Carmen Trotta, Des Moines; Mark Rogness, Des Moines; Patti MacDonnell, Des Moines; Bill Douglas, Des Moines; Rev. Frank Cordaro, Logan; Rev. Bob Cook, Des Moines; Judith Reeh, Des Moines and Jeff Stack, Cedar Rapids are arrested at 5:30. They are hauled from the room as the press is locked out. Even the double-speak is silent. There is no outcry from the press until a state trooper slams the door on their faces and cameras.

I race to the outside of the Capitol. There is no noise other than the press' banterings. Then I hear screams-screams of anger and pain. I stand paralyzed knowing how much the double-speak rules our lives.

Carmen is out first. His face is white and his arms pulled back so much that his shoulder is bare. Mark Rogness is next being dragged/pushed/walked. Then Frank who yells, "You didn't need to hurt that man." He tells the press that Carmen went limp and was picked up by his handcuffs. Oh God how long does this double-speak rule our lives and our bodies? The double-speak must end here.



The others walk out. I catch Judith's hand as I am empowered by the quiet strength of the group.

Carmen's opening prayer echoed through my mind, "Gov. Branstad, 'If you have ears to hear then hear! for the blood of Archbishop Romero and countless others cries out from Central American soil.'"

IN A RELATED MATTER

CONGRATULATIONS to the Des Moines District School Board for its outstanding work, making the Des Moines School District one of the most militarized in the country.

Yes, this upcoming school year four out of five local high schools will be able to boast a permanent military presence-the JROTC.

As Louisiana representative Edward Herbert once said of this program, "Just as Hitler brainwashed German youth, we can do the same to our youth for democracy."

As a citizen of the Federal Republic of Germany, still living with the legacy of Adolf Hitler, I can assure you that such lessons are never forgotten.

Judith Reeh



Easy Essay

by David Stein

Our society praises individualism
And scorns communality.
A person is taught to work for his/her own gain
Rather than for the common good.
So the individualist working for his/her own gain
And scorning communality
Goes to work in a rush-hour traffic jam,
Works in a huge skyscraper
for a multi-national conglomerate,
Must dress much the same as all the others,
And after going home
(in another rush-hour traffic jam)
Is entertained by mass media.

The Catholic Worker movement praises communality
And scorns individualism.
A person learns to work for the common good
Rather than for his/her own gain.
So the Catholic Worker working for the common good
And scorning individualism
Works at home wherever s/he may chance to be,
Dresses as s/he pleases,
Keeps irregular hours,
Needs to impress no one,
And can be a rather strange person
without anyone caring much about it.
And after enough work for one day has been done
The Catholic Workers entertain each other
with songs.

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